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REMONSTRANCE

Presented to the Right Worshipfull

~~Parish~~

COMPANY

O F

Merchant-Tailors.

Maii 15, 1661.

By WILLIAM DU-GARD.

*Qui non deliquit, decet audacem esse, audacter
& confidenter pro se loqui. Plaut.*

*Si opprimi in bona causa melius est quam male
cadere. Cic.*

L O N D O N,

Printed in the Year of our Lord. 1661.

REMONSTRANCE
 Presented to the Right Worshipful
 COMPANY

OF
 Merchant-Tailors

17th May 1861

BY WILLIAM DOUGLASS

The new building, West End, London, and
 the committee for the same.
 The committee for the same.
 The committee for the same.

LONDON
 Printed in the Year of our Lord 1861.



The humble Remonstrance of William
Du-Gard, touching his Discharge from
the place of Chief School-Master.

GENTLEMEN!



For that *Favor*, though I humbly acknowledge my thankfulness: yet I cannot but wonder at your proceeding to wash me in my discharge from the place.

10. You have done much for the innocent man living in prison and have been a good wife. When Terrence the Orator in an eloquent Oration accused St Paul before Primo the Governor, Mr. 24 yet Primo though an Heather gave St Paul leave to answer for himself. The Law gives a Refuge or a Throne to accept a

Gainst som of a Jury, and to answer to his inditement before he be condemned. 'Tis a rational and just saying of *Julian*, *Si accusasse sufficiens, non esset innocens*. And *Seneca*, *Qui facit aliquid parte inaudita altera, equum licet statueris, haud equum est*.

2. You have don it, som of my Capital adversaries being both my Accusers and Judges: and how easy it is for men of parts and power, upon specious pretences, when there is no liberty for the Defendant to answer, to draw others to their opinion, and pronounce sentence, an ordinary judgment may quickly understand, *unde in iudicio facile inoprobriat*. *Qui ad paucos respiciens de facili pronunciant*.

But what is my Crime, that must deserve so hard a Censure?

It is alleged in your Order, *That many Complaints have been frequently from time to time made to the Master and Wardens of the Company, and to the Court, by the parents and friends of the young Scholars, of the neglect of the chief Master's duties in that School, and of the breach of the Company's Orders and Ordinances*.

nos M. loquens tunc *to coalq eds*
pueris hac opprobria mibi
Et dici potuisse, & non potuisse refelli.

A shame I would be repur'd
 That such things should be said, and not refuted.

The French have a Proverb, That when a man would have his dog hanged, he must first make folks believe he is mad.

Two things are here objected:

1. Neglect of Dutie.

2. Breach of the Company's Orders.

1. To the first I answer, That it is very strange to mee, that so many Complaints should be made by the Parents of the Scholars, and I never hear of any, nor ever call'd to answer one complaint in seventeen years space. *Datum est in generalibus*. Let any particular Parent appear, that ever accus'd mee in particular, as to any neglect, on my part, and I shall willingly be your bondslave.

But I may say as innocently as David, *Psalm. 35. 11. They laid to my charge things that I knew not.* I have been in the profession 33 years, and in all places wherever I came, I have had ample Testimonials of my faithfulness and diligence, and my Scholar's proficiency. Religion hath taught mee better than to be an eye-servant. Besides, experience of my painfulness and diligence, easily confute's this allegation: for I have kept the School in as flourishing a condition, as in any seventeen years from the foundation: and might do so still, if I might be permitted to have the ordering of it.

Formerly I have had many thanks from the Company for my care and diligence, and no encouragement they thought too much for mee: I am the same man still: yet such is my unhappiness, that I cannot give tom men content, do what I can.

——— *Tempora mutantur.* ———

It is alleged in the Order, as an Aggravation of my Negligence, and as an issue and consequence thereof, *That the School must Decay, and that the Decay thereof will tend to the prejudice of the Common wealth in general, and to the great dishonor and disgrace of the Company in particular, if the same be not timely prevented.*

To which I answer,

1. **T**hat, if the premisses were true, that indeed would be the Consequence: but the premisses can never be proved; and therefore that Conclusion cannot follow.

2. It is to be considered what is to be understood by the *Decay* of the School, which must thus tend to the prejudice of the Common wealth in general, and the dishonor and disgrace of the Company in Particular.

The *Decay* of a School (in common understanding) is, when Scholars cease to resort to it: which may proceed from diverse causes: *viz.* either for negligence of the Master, unskillfulness in his teaching, or exorbitancy in his life: as the decay of a shop is, when Customers forsake it for want of good wares; or of an handicrafts-man for want of skill; or ill husbandry, when

when a man cannot get his work done in due time. But it is obvious for any man to say, that when he sees a shop well furnished. There are good wares, or a mechanic well employed, he is a good Artin, or an house well furnished, there is a good Husband. What ever the Pretence is I bleis God for it, it cannot truly be said, that the school ever decayed under my hand. The Records of the School will easily shew the contrary: and when I am in Heaven, I may say, as the Emperor said of Rome, *Literis non accipi, sed morum in religio.* *John Doe: non habuit*

When Sir Thomas More, by commission from the King, went down into Kent, to enquire the cause of *Quentin* lands, he found not that *Fenster* steeple was the cause of the decay of *Sandwich* Haven, though that was alleged before him. But, under favor, I will demonstrate unto you the true cause, that now is, and hereafter will be the decay of the School, if not timely remedied: wherein I shall give an answer to your second objection, viz. the Breach of the Companies Orders.

11. By your Order of *March 16. 1559.* you have absolutely forbid the Schoolmaster to admit any Scholars, but such as bring a warrant under the Master and Warden's hands: which being rigorously observed and exacted, must needs destroy the School, as in part it hath been the decay of it already. For, to my knowledge, within this twelve-month, at least threescore Scholars that would have com'n to the School, for want of the Master's power to admit them, have gone to other places, to the great prejudice and decay of your own School, and to the great advantage of other places.

I have no Scholar now in the School, but what I have warrant for according to your Order. But what inconveniencies it hath already brought on the School, we are too sensible, it hath been damage to the Master and Warden at least 100 l. and yet neither profit nor honor to the Company.

We cannot compel Parents to com to the Company, when they can have them at other places for their money; nor will they suffer their children to lose their time in waiting sometimes a month, sometimes six weeks before there be an ordinary Court to admit them, unless they be such poor people that expect benefit from the Companies Charity. Some have answered, that they

they will not pay, and pay for no more, that they expect me to have their children gratis, and therefore if the Master cannot afford them, they will go to other places that will, and so they carry them away, and never return again.

It is the Company's honor, that they are the *Patrons*, *Patrons*, *Govinors* of the School. But the Company cannot make a Scholar. As the parent is the natural cause of the Child's Being, the Company the providential Political cause of good education: so Scholars, that are skillfull in Arts and Sciences, are the instrumental cause of their learning: and yet the credit of the whole Art and work is owing to the honor of the principal efficient cause.

True it is, that an hundred years ago, when it was an hard matter to get a Scholar to read *Greek*, there was such an Order made, That no Scholar should be taught in the School, unless first admitted by the Company. But afterwards there was found an necessity to dispense with that Order, and so it was with my Predecessors, which I can prove for above threescore years bygone: They (and my self too from them, untill the last year) had such an Indulgence, that did not limit nor restrain them to admit quarteridge-Scholars, who did not immediately depend on the Charity of the Company: and the Motto engraven on the School speak's as much, *Nullo precludit, Tibi patet*.

Since the Company have been so strict and severe with mee, as to urge and press the Observation of that Order, I have obey'd, though to the great prejudice of the School in general, the damage of the Master and Ushers in particular, and discouragement of all.

I am not devoid of reason, but that I know, if the Company will have it so, I must obey, nor can I contradict. Yet I cannot but deplore in faith and common sense, the Master is cast into a Fork by this measure, the School must decay, the Master cannot remedy it, and yet the blame must be laid upon the Master for negligence: whereas in truth the Master's hands are tied, and he never so industrious and obedient, he cannot help it. It is an easie matter to find a staff to beat a dog.

As I said of *Draco*, the Athenian Law-giver, that he wrote his Lawes, not with ink, but blood, because he made the least offence

sence capital. 'Tis said of some penal Statutes, that they are like Statute--lace, make a fair show a farre off, but look near upon them, they are but *crust*. In point of Divinity, if God should mark what we do amiss, who could abide? In Political conversation, if the extreamest rigor in every thing be exacted, no man could live by his Neighbor: In Scholastick discipline, if every *punctilio* should be punished, the School would be no better than a *Bridewell*.

I know nothing by my self (I thank God) but, for the substance, I have been a faithfull Servant, and observed your Orders. Allow me but common and humane infirmities (which Christian charitie will allow, for there is no Angelical perfection in this life) and, I blefs God for it, I know the Devil himself cannot justly accuse me of any notorious or scandalous Crime: But if you will be so extremely rigorous, as to make every conceived *punctilio* capital, and, upon suggestions, without hearing, discharge your Servant *pro arbitrio*, I do not know any man living, of any parts fit for the place, that either can or will serve you on that occasion.

My Comfort is,

That I have faithfully discharged my conscience in my place: That I have maintained the School in honor and credit for my time, notwithstanding the finister prejudice of some men: That I have as really and truly honoured the Company as ever any man did in the place: That I have not onely bestowed pains, but cost in a Scholastick way, the better to furnish my self for my employment: That I have don that for the School in some particulars, that few men in *England* could have don besides, whereof I shall leave lasting monuments behinde me; and I know there be not many that can follow mee, even in that, which some men count negligence. And I hope I have don God good service in training up many that are now excellent and eminent instruments of God's glory both in Church and Commonwealth.

Howbeit I count it some unhappines, that, after seventeen years service to such a noble Company, I should be condemn'd for

for negligence, that I was never guilty off, and so have so hard
measure, as to be discharged from my place and livelihood, indi-
ca causa, and not to be suffered to answer for my self.

Yet I must lay my hand upon my mouth, and look up unto
God, without whose providence *as hair falls not from our heads,*
nor a Sparrow to the ground, and conclude; That, If I cannot
longer with love and encouragement serve the Company, I must
humbly take my leave and pray for them; and wish that my Suc-
cessor (whatever he be that is design'd to my place) may be
more painfull, more diligent, and do more for the honor of the
Company than I have don.

My former experience of God's mercifull providence assure
me, that whatever befall's me in my pilgrimage here is for my
eternal good. That he can turn the enemie of men to my ad-
vantage; that still he will accept of my service, in my generati-
on, having fitted me in some sort for my calling; and I doubt
not with God's blessing still to be, as formerly, a successfull in-
strument in training up of Youth, to his glory, both for Church
and Common-wealth.

in excolis

ad

425

Quicquid patimur mortale

Quicquid facimus veniat ab alio

propositum vel ydium

probat

B

This

This former Remonstrance was enclosed in this Letter following *May 15. 1661.*

To the Worshipfull, the Masters, Wardens, and Assistants of the right Worshipfull Company of Merchant-Tailors.

Right Worshipfull!

I Make bold to present to your Worships my humble Remonstrance touching my Discharge; and I humbly crave this favor, That, if I may not longer continue with your love and encouragement, as formerly, yet that I may be dismissed fairly with your favor: and therefore may it please you to consider.

1. That I left a good livelihood in another place, when I entred upon your service; and brought with me many Scholars to the School.

2. That I have continued seventeen years in your service, and till of late, with much encouragement.

3. That I had the Companie's leave to set up my Presse.

4. That when the Company were displeased with it, I sould it with as much expedition as I could, at 300l. loss.

5. That in seventeen years I have lost above 800l. by non-payment of quarteridges.

6. That by a strict observance of your Order of *Mar. 16. 1659.* the School hath lost above 100l. this last year.

These considerations I humbly lay before you,
and take my leave,

May 15. 1661.

Your Worship's most
humble Servant

William Du-Gard.

To the right Worshipfull, the Master, Wardens, and
Assistants of the right Worshipfull Company
of Merchant-Tailors.

GENTLEMEN!

I Read of *Hier. 7.* who, being very thirstie, called for a cup of Beer: his Cup-bearer making more haste than good speed, stumbled and fell, and spilt the beer, even then, when he was ready to deliver it: The King, though a little moved with his heedlessness, yet, seeing the man did it not willingly to offend him, demanded of him, *is this well don?* yes, answered the Cup-bearer, it is well don: how canst thou make that good, quoth the King? thus Sir, said he: we have a Proverb, *That every thing is well don that is well taken*: and if it please your Majesty to take it well, it is well don: the King not displeased with his answer, pardoned his offence, and dismissed him without displeasure.

I wish I could say this were my case. I perceive that I have offended the Company by my Remonstrance, presented *May 15. 1661.* My *Aim* and *End* in it was no further than to vindicate mine own innocency, and to afoile my self from that *Crime* which was objected against me; not to lay any aspersions on the Company.

I know very well that it is my dutie to submit to the Company, in all *Reverential respect* and *Observance*: which I have ever don, and shall ever do, whether my Relation hold, or cease: those that know my deportment, could never justly charge me with the contrary. I know likewise, that I ow a *Despoticall* respect, that is, such as a Servant owe's to his Master, at whose command he is: this I acknowledg to be my dutie: and where ever I have erred in either of these respects either in unbefitting words or deeds I confess my fault and humbly crave your pardon: 'tis an error of my judgment, not of my *Will* and *Intention*. *Alius non facit remus, nisi mens sit rea.*

But to make my self guiltie of a Crime that I am not obnoxious unto, were to betray mine own innocency; which cannot reasonably be expected from a rational man; much less from a Christian.

Nothing is charged upon me but in general, to which I have given a general answer.

I looked no further than your Order of *Dec. 12. 1660.* whereby

by I stand discharged; at that time (I hope I may speak the Truth without offence) I was not called, or summoned to answer for my self at all: nor did I receive that Order until Dec. 2. following.

I must needs acknowledg that formerly many Disquisitions were made concerning the irregularities of Scholars admissions, and other things: and upon debate, all was concluded in an Order made Febr. 15. 1655. and delivered to me Martii 16. 1655. strictly forbidding the Master to admit any Scholars, without warrant: which I have observed to my own great damage, and the unspeakable prejudice of the School. I conceived then that all forepast irregularities and errors, swerving from the primitive Statutes were then cancelled, and an Act of indemnity past upon them: and therefore I could not but wonder, that they should be reviv'd again, and rais'd from the grave of Oblivion (wherein I thought they had been all buried) to give a Charge against me.

If his Majesty should now null and make void his gracious Act of indemnity and Oblivion, and deal severely according to the strict rigor of the Laws of the Land, few men could escape the condemnation of Treason.

I suppose not many made conscience of eating flesh in Lent, though by Statute forbidden, because for a long time it was interrupted: yet when his Majesty's Proclamation reviv's it, it is dangerous to do it. I kept the School for 16 years, as I received it from my predecessors: but when your Order of Martii 16. 1660. came and revived the former statutes, I have fasted from the former permitted Custom, though I have grown lean upon it. I hope there is no Crime in that.

I set up my Press by the leave of the Company: when that was offensive, I sold it at 300 l. loss. I hope there is no Crime in that.

When a Minister is presented to a Benefice, he is not usually ejected, nisi ob aliquam rationabilem causam, as the Civil Law speak's, and in such a case the judicial proceedings are secundum allegata & probata: I conceived my self in the same Contingent. But if it be otherwise, I must be contented. I humbly submit to your pleasure, and God's providence.

Friday

Janu. 12. 16

Your most humble servant

William Du-Gard.

